



Integrating the Teaching of English as a Foreign Language (TEFL) and Anti-racist Instruction

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“Education is the most powerful weapon that you can use to change the world.”

Nelson Mandela

Preface

Background of the Project

The educational system is a powerful resource for shaping identities and intergroup relations within society through its schools and the content of its curricular materials. According to Nasser and Nasser,

Through education, a state's elite can grant or deny certain individuals or groups membership in a nation, and have the power to produce knowledge that reconstructs their past and collective memory.¹

Furthermore, one of the main channels for perpetuating a national narrative is formal education. It is actually “hard to think of a more extended and massive effort to create and control collective memory than that mounted by modern states, especially through their education system.”² Wertsch and other textbook researchers argue that the main task of school books is to construct continuous national narratives or collective memories in order to build and consolidate national identity for all citizens, or at least those who constitute the dominant group.³ This observation, according to Peled-Elhanan,⁴ is undoubtedly true of Israel where neither the Jewish students, who constitute the “majority,” nor the Palestinian-Israeli students, who constitute the “minority,” are taught the Palestinian national narrative and all learn the Zionist one.⁵

This kit is intended to promote and facilitate anti-racism education through the teaching of English in Israeli schools. The goal is to ensure that every student, whether belonging to the majority or the minority, acquires appropriate and effective skills to help them address and deal with their own or others' experiences of racism. To achieve this goal, English teachers must be ready and willing to explore the texts and materials they use in class with more a critical eye and greater sensitivity. Therefore, they need to help their students become critical readers by teaching them how to detect racist or degrading contexts, how to look for missing information in texts and fill in the gaps, and how to look at the “other” based on individual merits and humanistic values rather than ethnically or politically based distinctions.

The following suggested critical analysis and lesson plans reflect my personal and subjective methods of integrating anti-racist teaching in the English language classroom. Some of the suggestions are the result of my experience as a high school English teacher, and others stem from my academic interest in studying linguistics, and the connection between language and ideology. The examples presented from English textbooks were observed in a data collection procedure as part of a preliminary research study for my prospective PhD dissertation at the English Department of Haifa University. I am well aware that my national identity as a Palestinian Arab may have an impact on how I interpret English texts; therefore, I have attempted to safeguard against any potential bias by supporting my assumptions by relevant academic findings. The theoretical

1. Nasser, R. & Nasser, I. (2008). “Textbooks as a Vehicle for Segregation and Domination: State Efforts to Shape Palestinian Israelis' Identities as Citizens,” *Journal of Curriculum Studies*, 40(5); p. 629.

2. Wertsch, J. (2002). *Voices of Collective Remembering*. Cambridge: Cambridge University Press, p. 172.

3. Wertsch, p. 10.

4. Peled-Elhanan, N. (2012). *Palestine in Israeli School Books, Ideology and Propaganda in Education*. I.B. TAURIS: London-New York.

5. Peled-Elhanan, p. 3.

framework I am proposing in the following is demonstrated mainly in the context of the Palestinians in Israel. This tool can be used to analyze textbooks in English in the context of other groups.

My intentions in studying the cultural suitability of English textbooks are motivated by my sincere belief that the first step towards solving the Israeli-Palestinian conflict is to overcome the deeply-rooted prejudices people on both sides hold about each other. The best way to achieve this is by replacing a discourse involving racism, discrimination, hatred, and xenophobia with a discourse based on anti-racism, equality, and acceptance.

Teaching English as a Foreign Language in Israel

My quarrel with English was not with the language but with the fact that it reflected none of my experience.

James Baldwin

Since its establishment Israel has had two separate education systems – one for Jewish Israelis (secular/religious) and another for Palestinian Israelis, who constitute almost 20% of the population. However, the English curriculum is uniform for all sectors. As stated in the curriculum, one of the main principles underlying English teaching is the inclusion of culture as a significant component of presenting language to learners.

The domain for appreciation of literature and culture addresses the importance of fostering understanding and developing sensitivity to people of various cultural backgrounds. It recognizes that literature written in English is no longer the sole possession of one or two nations, but is shared by a great number of first and second language speakers throughout the world.¹

This principle is thus incorporated in school-approved textbooks and national matriculation tests, which apply to both the Jewish (religious/secular) and the Palestinian Arab sector. Regarding the status of English teaching in Israeli schools, it would be fair to expect that it should cater to all Israeli learners and their diverse cultural milieus.

However, as an experienced English teacher and linguist who studies English textbooks, I have detected a tendency in English textbooks towards including and representing mainstream groups while misrepresenting other groups – such as immigrants from Russia or Ethiopia – and excluding the Palestinian Arab minority. It is worth mentioning that English textbooks are generally divided into units that teach the basic domains of the language through various cultural themes. Yet, such themes mostly cater to Jewish learners' cultural milieu, leaving both Palestinian Arab students, and sometimes their teachers, out of context. Furthermore, the lack – or even the absence – of any Palestinian Arabic representations, such as names, places and cultural trends, may contribute to the marginalization of the Palestinian Arab minority by Jewish students. Yiftachel and Yona conclude that Arabs are marginalized in Israeli school books as they are excluded from Israeli cultural discourse and social life.²

1. The National English Curriculum (2001).

2. Yiftachel, O. (2006). *Ethnocracy: Land and Identity Politics in Israel/Palestine*. Philadelphia, PA: University of Pennsylvania Press; Yona, Y. (2005). *In Virtue of Difference: The Multicultural Project in Israel*. Israel: The Van-Leer Institute in Jerusalem and Ha-Kibbutz Ha-Meuhad Publishers.

Some pedagogical experts and English teachers may feel the urge to argue against my presuppositions by referring to the wide range of cultural representations offered in English textbooks, which attempt to describe people from all over the globe, their traditions, cultures, cuisines, values, and other distinctive features. Considering the need to increase people's awareness of racist and discriminatory practices, we need to interpret some of the narratives that depict different cultures more critically. In other words, when texts depict Indians, Bedouins, Ethiopians, Africans or other Eastern peoples as poor, unfortunate, potentially criminal, traditionalist or backward, we must be aware that students reading such narratives may sympathize with these people but feel superior to them. Presenting "other" cultures should not be done in the form of "we" (the humanitarian, modern and developed nations) versus "they" (the unfortunate, traditionalist and underdeveloped ones). Such positive or negative presentations are often formulated according to biased or faulty assumptions that serve the dominant group's ideological interests. Van Dijk has determined several strategic procedures that govern the presentation of self and "other" in language, claiming that

In almost all of the texts that present an Eastern or Islamic culture the same narrative recurs, presenting poverty, conservatism, primitiveness, and lack of education

The overall strategy of positive self-presentation and negative other-presentation is very typical in this biased account of the facts in favor of the speaker's or writer's own interests, while blaming negative situations and events on opponents or on the Others (immigrants, terrorists, youths, etc.).³

Narratives about other cultures and people are offered in English textbooks in congruence with the teaching requirements of the curriculum. One example of the representation of different cultures in textbooks is the presentation of cultures from remote places (such as India or Pakistan). They are often presented following texts on Western or Jewish-Israeli cultures. We may wonder about the motivation behind bringing the personal story of a successful Indian-Muslim professor who managed to overcome the tough reality of his village and win the Nobel Prize, but never presenting examples from the close "other" culture that constitutes more than 20% of the Israeli learning population (i.e. the Palestinian Arab minority). On the surface of things, it seems that these books present various cultures, but a deeper analysis of the narratives used to depict other cultures reveals a less egalitarian agenda. In almost all of the texts that present an Eastern or Islamic culture the same narrative recurs, presenting poverty, conservatism, primitiveness, and lack of education. When reading these narratives, we must consider the role they may play in perpetuating negative stereotypes of the "other" that are engrained in dominant Western ideology as well as in Israeli society. These narratives have an impact on both Jewish and Palestinian Arab learners. The Jewish learners' notions of Eastern cultures – which the Palestinian Arab sector and Jewish Sephardic communities are normally associated with – may be reinforced. This, in turn, may instill a feeling of superiority in the Jewish learner. On the other hand, the Palestinian Arab and Jewish Sephardic learners' sense of inferiority while reading these narratives may be strengthened, especially after reading counter-narratives about Western cultures. As an Arab official once stated,

It is our feeling that, in Western mass media, the picture painted of our region, of our aspiration, of our actions and achievements, is often one-sided and one-dimensional. The picture presented, we feel, is not always sympathetic. Indeed, we believe it often to be hostile,

3. Van Dijk, T. (2006). "Discourse and Manipulation." *Discourse and Society*. Vol.17(3), 373 (My emphasis).

*based upon distortion and a lack of knowledge about us as a people, deliberate or otherwise.*¹

Furthermore, Polanyi and Strassmann, in their discussion of gender bias in economy textbooks, for example, analyzed “everyday storytelling to show how apparently simple, straightforward illustrative stories in textbooks can act as gatekeepers in economics.”² Similarly, we might ask to what extent the narratives included in the English teaching curriculum act as “cultural-educational gatekeepers”. Yiftachel makes the observation that in Israel,

*the ethnocentric public space is formulated around a set of cultural and religious symbols, representations, traditions and practices which tend to reinforce the narratives of the dominant ethno-national group while silencing, degrading or ridiculing contesting cultures or perspectives.*³

An egalitarian approach towards education in a multicultural country such as Israel can only be achieved by representing the various cultures within Israeli society in a way that enables every learner, regardless of their ethnicity, culture, nationality or religion, to feel culturally comfortable while reading these textbooks, and simultaneously acknowledge the existence of the “other,” who might be different but still equal.

However, since criticizing the cultural content of English textbooks is not the concern of this project, English teachers are advised to integrate anti-racism teaching into existing materials. I strongly believe that the English classroom is an important site for the development of critical perspectives on society.

Towards a Reflective Learning Process

What I propound is that English teachers, whether Israeli Jews or Palestinian Arabs, should be aware of the essential role played by texts and language in shaping or reshaping students’ ideological positions, and perceptions of the world around them. The teaching of English as a foreign language to Israeli students serves not only to expose students to Western culture, associate Israel with the West or promote Jewish national identity, and collective memory; it also serves to present “other” cultures positively, and to promote intercultural tolerance and acceptance among Israel’s ethnically diverse groups. Teaching English as a major foreign language (after Hebrew or Arabic) should be perceived as a unique opportunity for educating individuals and their communities’ schools about human rights and responsibilities.

In a multicultural but ethnically-divided state such as Israel, schools and educational policy should have a share in constructing a profound value system that promotes humanism, egalitarianism, and anti-racist education. Indeed citizens of Israel are divided by their multifaceted identities due to their belonging to different religions, ethnicities, nationalities, histories, political preferences, and collective memories. Yet most of them share similar daily realities characterized by financial, social, health, and other basic needs and difficulties. Emphasizing a common ground of everyday challenges could distract people from concentrating on the enmity they feel towards one other.

1. Hamada, B. (2001). “The Arab Image in the minds of western image-makers.” *The Journal of International Communication*, 7(1), 7-35.

2. Polanyi, L. & Strassmann D. (1996), “Storytellers and gatekeepers in economics.” In Bergvall, V., J. Bing & A. Freed (eds.) *Rethinking Language and Gender Research: Theory and Practice*. London and New York: Longman.

3. Yiftachel, p. 37

Therefore, offering programs to combat racism and accept those different from oneself becomes a fundamental educational objective. Israeli students – Jews of all sectors and Palestinian Arabs alike – should internalize, through their teachers and educators, that despite their national and ethnic distinctions, their humanistic attributes must reign supreme. For that reason, whilst considering the exceptional status of English mentioned above (i.e. its being taught uniformly to all learners in Israel), the teaching of English offers an optimal opportunity for collectively presenting students' cultural diversity, thus equipping them with the skills to combat and challenge racism.

Achieving this goal might be optimized by my suggestions for teaching techniques that aim at combating racism in English classrooms. My point of departure is that students bring their personal experiences into the classroom, some of which involve racism. By the same token, if students learn about anti-racism through materials and activities they engage with in the classroom, they will transfer that knowledge to the community and apply it in their everyday lives. Therefore, any pedagogical strategy used in the English classroom must address such experiences and equip students with the skills for fighting and challenging racism. Such strategies must take inequalities within the structure of Israeli society into consideration in order to invite students to make judgments about the world around them, and develop strategies for changing prevailing attitudes. In order to practically demonstrate this, I would like to present an example of how teachers can utilize existing textbook materials to make their students reflect on (anti)racist values.

Consider the following topic presented in one of the approved English textbooks called *Dimensions* under the title “Understanding Each Other”.⁴ This topic could automatically elicit positive associations concerning intergroup relations among various Israeli populations. As English teachers we may expect such a teaching unit to provide students with a wide range of cultural opportunities to learn about the other groups in Israel. The unit actually addresses issues such as language and communication, non-verbal communication, learning a language, political correctness and finally, and most importantly, “Melting Pot, Israel: The Land of Many Languages”. The notion of Israel as the land of many languages must undoubtedly include a mention of Israel's two official languages – Hebrew and Arabic – and the languages many immigrants have brought with them. Unfortunately, the unit only discusses how Israeli Jews and different groups of immigrants who immigrated to Israel should understand each other and be united through Hebrew as the official and national language of the Jewish nation. There is no mention of Arabic – Israel's second official language, which also happens to be the first language of Israel's largest minority.

When coming across such incomplete content, it becomes the teacher's responsibility to draw students' attention to the information offered by the text and to fill in the missing information. Such a deviation from the formal plan may take extra time, and also take the discussion to totally different places – the teacher better be prepared for that. The teacher could start by presenting the following questions:

- What are the official languages of Israel? (If students are unaware that Arabic is one of Israel's two official languages, then the teacher must inform them of this and even present an excerpt from an official document supporting this fact.)
- Who are these languages spoken by (encouraging them to talk about Palestinian Arabs)? What other languages are spoken/used in Israel? (encouraging them to talk about other groups, such as immigrants from Russia, Ethiopia and other countries, ultra-orthodox Jews who speak Yiddish, etc.)?
- **1. If it is an Israeli Jewish class:** Do you have any acquaintances who speak Arabic/Amharic/Russian/etc.? If you do, describe your relationship. How did you meet? What do you have in common?

4. Turgeman-Kolir & Zeltsman-Kulick (2008). *Dimensions*. Ra'anana: University Publishing Press, p. 69.

- **2. If it is a Palestinian Arab class:** Would you like Arabic to be mentioned in this text? Why is it important to you? Would you have felt differently had the text mentioned Arabic among the languages spoken in Israel?
- Why do you think Arabic isn't mentioned in a text titled "Israel: Land of Many Languages"? Do you think it is appropriate?

To sum up the activity the teacher could hold a discussion whose objective is to teach students that, in order to combat racist attitudes against minority groups, we need to start by acknowledging their legitimate existence as human beings who have their own language, belief system, history and cultural heritage. The simple act of making students aware of another language that was not mentioned in the text may cause students to reflect on certain practices, such as the decision to exclude other languages from the text in the first place. When students become aware of these practices, they may begin considering the motives and attitudes behind such choices that are not only inappropriate but discriminatory.

As demonstrated by the above example, the dissemination of information about human rights and responsibilities through teaching would have an impact on those who do, or may, engage in racist practices. People who feel that they are under attack because of their ethnicity, their nationality or other factors need to know that this kind of discriminatory behavior has been condemned. The message to those who engage in discrimination is that this conduct is wrong. While they may not change their attitudes, it is quite possible that some will at least change their conduct once they are aware of the possible consequences.

Developing Empathy towards the Other

Bar Tal and Teichman studied and traced the acquisition of Israeli-Jew ethnic identity and its shared intergroup repertoire. The studies used structured interviews and participants ranged from preschool-aged children to adults in their twenties. The findings among the children were very interesting. It appears that preschoolers develop both their ethnic identities and attitudes towards Arabs before the age of five. Even more surprisingly, they develop these attitudes towards Arabs before they actually have a conceptual understanding of what those attitudes mean.¹

These attitudes can also be found in every-day encounters and public discourse. Peled-Elhanan states:

In Israel there is a distinct "Anti-Arab" discourse in which the label "Arab" evokes dirty masses of incited people, terrorism and primitiveness, the oppression of women, over-multiplication and fundamentalism. In Israeli popular discourse, Arab taste, Arab colors, Arab work, Arab music and Arab odors all connote negative values.²

In fact, such attitudes may also hold true of labels affixed to other groups, including Orthodox Jews, Ethiopians, Russians, or any other minority group. In his chapter of the present volume, titled "What is Racism?", Professor Yehudah Shinhav states that attaching racial characteristics to certain groups (e.g. referring to the large families of Arabs or Orthodox Jews or the low educational levels of Sephardic Jews) is a form of racism.³ Peled-Elhanan supports her claims with an example that occurred on 16 June, 2009, concerning the then Israeli Minister of Public Security, Yitzhak Aharonovitch, who "met undercover police agents...One of them excused himself saying: 'Sorry, but I am rather dirty,' to which the minister responded, laughing: 'Dirty? You look like a

1. Bar-Tal, D. & Teichman Y. (2005). *Stereotypes and prejudice in conflict: Representations of Arabs in Israeli Jewish society*. Cambridge: Cambridge University Press.

2. Peled-Elhanan, p. 30

3. Cf. page 19

regular Arabush”.⁴ According to Peled-Elhanan, it is needless to explain that using the derogatory term “Arabush” when referring to Arabs is equal to using “nigger” in reference to black people in American or British discourse”.⁵

It is important for teachers to understand that language may be used to maintain and reproduce unjust social organizations, so we need to expose our students to an alternative discourse. In other – and simpler – words, our ultimate goal as teachers is to exchange negative connotations for positive ones. Instead of reproducing and maintaining the negative connotations Israelis commonly associate with Arabs or other groups, they need to be presented with positive and aesthetic aspects of the Palestinian Arab or any other minority. By the same token, Palestinian Arabs need to be presented with a positive and less victimizing discourse about Israeli Jews that may enable a more accepting and tolerant attitude. Jewish students need to be taught to look at the Arab as a human being who is not a constant threat and menace; similarly Palestinian Arab students, too, need to look at the Jew as a human being who is not a constant persecutor and discriminator. Teachers should help students realize that stereotypes are the source of all racist behavior and a threat to any democratic entity, and therefore, must be challenged.

What should govern the design of any strategic anti-racist teaching inside the English classroom – and other classrooms as well – is an emphasis on common ground. This could begin with everyday experiences, such as working in the same professions, and end with leisure activities, such as participating in reality shows (e.g. Lena Mahul on *The Voice* or Salma Fiyoumi on *Master Chef*). The main thing is to avoid talking about how politically, ideologically, or nationally distinctive “they” are from “us”. Many Israeli citizens, both Jews and Arabs, share intimate and friendly relationships that extend to mutual hospitality, and sharing their respective happy occasions and sorrows. These relationships are usually formed among people who work together (e.g. nurses, doctors, factory workers, businesspeople, etc.), live next door to each other (in mixed cities such as Haifa, Acre, Jaffa, etc.) or meet when on family vacations abroad, to name a few circumstances. While sharing these everyday “normal” activities, most people do not seem to pay attention to differences and indeed enjoy the benefits of having “friends” with a different cultural repertoire. As a Palestinian Arab who has lived and worked with Jews for most of my life, I can attest that whenever my Jewish friends visit my house or attend any of my family’s celebrations – including weddings and other family festivities – they genuinely enjoy themselves. In addition, I remember many enjoyable experiences that I have had when attending any of my Jewish friends’ celebrations (e.g. weddings or bar mitzvahs) or other occasions when we get together.

As an English teacher and a person who is truly committed to humanistic and anti-racist education, I constantly engage my Palestinian Arab students – as I teach in the Arab sector – in discussions that aim at demonstrating that “we” and “they” share a lot more than people are willing to admit. On one occasion I was reading an article with my tenth graders about the late Israeli astronaut Ilan Ramon, and how he got to be Israel’s first astronaut. The text highlighted the central role of Ramon’s Jewish national identity through facts such as having been born to Holocaust survivors, having served in the Israeli Air Force, and having participated in famous air force attacks, among other things. All of these details were presented as reasons that motivated Ramon to become Israel’s first astronaut.

After reading the text, I asked my students “Would you like to become astronauts?” Their answers were gravely disappointing. Most students replied that, as Arabs living in Israel, they had no chance of becoming astronauts because they could not serve in the Air Force. As many teachers might agree, such an issue raised in class may lead to two extremely different discourses: the first – and the most probable – would be a discussion about how different and discriminated against “we” are; the second may

4. Peled-Elhanan, p. 30

5. Ibid.

around the statement: “Let us see what other humanistic aspects caused Ilan Ramon to become Israel’s first astronaut” (i.e. other than his Jewish nationality). Advocating the educational benefits of the second alternative, I asked my students to conduct research on Ilan Ramon. For this assignment, students were asked to read about Ramon and include everything related to his personal life as a human being only; specifically, they were asked not to report any information about his Jewish identity, army service, or any other political details. During the next lesson the students presented many interesting facts about Ramon the person:

- Ramon was an engineer. (career)
- Ramon was married and a father of four. (family)
- As part of the crew on the space shuttle Columbia he was fully integrated with the crew. (social skills)
- He was willing to make the ultimate sacrifice in order to make important scientific discoveries and human achievements. (devotion to promote science)
- Ramon was an exceptional man with a charismatic personality. (personal traits)
- People could see the depth of his humanity. (human)

Put together, it seemed as if the students were narrating a differently oriented story about Ilan Ramon. Naturally, all these details – among others that students found – concerning the person, Ilan Ramon may be attributed to any normative human being with ambitions to excel and make a difference in the world. By no means do they address any political, national, ethnic, or any other distinction – on the contrary; they present Ramon in a more humanistic manner as a representative of humanity. Consequently, as my students engaged in a discussion of Ilan Ramon’s exceptional attributes they began identifying with some of these traits. They realized that if they had similar ambitions, they would need to work their way up as Ilan Ramon did. If the first alternative had materialized, the students would have engaged in a heated controversy that we as English teachers may not be adequately trained to manage – which would end up fuelling negative and hostile feelings towards the “other”. However, if teachers become committed to humanistic and anti-racist teaching, then their identities – be it left-wing or right-wing, religious or secular, Jewish or Arab – will no longer matter.

By promoting equality, strengthening democracy and encouraging respect for human dignity, education can play a key role in overcoming the conditions in which racism flourishes. Ensuring that these values and dispositions are at the forefront of the public conscience requires that they permeate the whole education process. In other words, it is vital that antiracism be mainstreamed.¹

The objective of presenting this example is to show that even when texts represent certain values that may be controversial for some learners, if we as teachers are committed to our anti-racist cause, we can find ways of making our students look at the “other” differently and –above all – with humanity. As I write, I can hear the voices of skeptical teachers who may find this a losing battle in the real and less-than-ideal world. However, throughout my endeavors to fight the racist stereotypes and language to be found in teaching materials I am fully aware of the inherent difficulties in a project such as anti-racist teaching. Through the kit presented below I hope to achieve an understanding that the texts we use in everyday classes possess metaphorical functions which may be degrading and dehumanizing to the “other”, but they may also be honorable and humanizing if we decide that they should be so. In the following section, I will present a brief overview of some linguistic approaches

1. Osler, A. & Starkey, H. (2002). “Education for Citizenship: mainstreaming the fight against racism?” *European Journal of Education*, Vol. 37, No. 2, p. 147.

concerning the relationship between language and ideology. This may help construct a semi-instructional guide for designing anti-racist curricular and pedagogical materials. Finally, I will present a few suggestions for lesson plans designed in accordance with the national English curriculum.

The Language of Representation

Things don't have meaning unless they are named.²

Many studies on the relationship between language and ideology have determined that language cannot be analyzed outside a social context. However, other approaches in linguistics – such as structuralism or Chomskian generativist linguistics – perceive language as an independent entity in which the connection between the word (i.e. form) and its meaning is arbitrary. For others, language plays a constructive role in shaping people's ideologies, stands, and identities no less than the ideologies themselves.

The ideological nature of language was stressed in the work of the influential Russian linguist Voloshinov, who perceives language as a system of representative signs. Voloshinov defines a sign (word) as that which “represents, depicts or stands for something outside itself”.³ The relationship between the sign/word and what it stands for (i.e. meaning) can therefore change from one context to another. For Voloshinov, sign systems exist side by side with material reality, not independently of it.

*A sign does not simply exist as part of a reality - it reflects and refracts another reality. Therefore it may distort that reality or be true to it, or it may perceive it from a special point of view...every sign is subject to the criteria of ideological evaluation...The domain of ideology coincides with the domain of signs. They equate with one another. Wherever a sign is present, ideology is present too. **Everything ideological possesses semiotic value.**⁴*

As language teachers, when coming across texts that include stereotypes or depictions of the other, we must consider the ideological role of language. Since English textbooks include a variety of texts and cultural themes, we need to consider the fact that texts describing other people may sometimes be stereotypical. Podeh states,

Stereotypes serve prejudice and foster delegitimization - categorization of groups into extreme negative social categories which are excluded from human groups that are considered as acting within the limits of acceptable norms and/or values.⁵

Oren and Bar-Tal found that “common means used in school books for delegitimization are dehumanization, exclusion, negative trait characterization, use of political labels and group comparison”.⁶

Since this kit is meant to assist English teachers in spotting stereotypical or racist language, the use of the following linguistic forms may sometimes allude to a misrepresentation of the other. Fairclough and Van Dijk have offered criteria that may help us in analyzing the strategies used in texts to load linguistic signs with ideological messages.⁷ Such strategies, as enumerated by Van Dijk are:

2. Kress, G. (2003). *Literacy in the New Media Age*. London: Routledge, p. 43.

3. Voloshinov, V.N. (1973). *Marxism and the Philosophy of Language*. Cambridge, MA: Harvard University Press, p. 9.

4. *Ibid.*, p. 10; emphasis in the original.

5. Podeh, E. (2006) “The Nation Revised: Teaching the Jewish Past in the Zionist Present (1890-1913).” *History and Memory*, 12(1), pp. 65-100.

6. Oren N. & Bar-Tal, D. (2007). “The Detrimental Dynamics of Delegitimization in Intractable Conflicts: The Israeli-Palestinian Case.” *International Journal of Intercultural Relations*, 31, 111-126.

7. Fairclough, N. (1994). *Discourse and Social Change*. Cambridge: Polity Press; Van Dijk (2006)

- Overall interaction strategies
 - Positive self-presentation
 - Negative other-presentation
- Macro speech act implying Our 'good' acts and Their 'bad' acts.
- Semantic macrostructures: topic selection
 - (De-)emphasize negative/positive topics about Us/Them
- Local meanings Our/Their positive/negative actions
 - Give many/few details
 - Be general/specific
 - Be vague/precise
 - Be explicit/implicit
- Lexicon: Select positive words for Us, negative words for Them
- Local syntax
 - Active vs. passive sentences, nominalizations: (de)emphasize Our/Their positive/negative agency, responsibility.
- Rhetorical figures
 - Metaphors emphasizing Our/Their positive/negative properties
- Expressions: visuals
 - Emphasize (large, bold, etc.) positive/negative meanings
 - Order (first, last; top, bottom, etc.) positive/ negative meanings.¹

In one of the English books called *Building Blocks*, a text on touring the Negev entitled "Desert camel tours in the Negev" opens as follows:

On our tour, we use the desert's most ancient form of travel - the camel.²

Unsurprisingly, we are presented with "Mahmoud," a guide for desert travelers. The narrative portrays a scene in which Western travelers are wandering in the desert on camelback, guided by a Bedouin Arab wearing a "*galabiya*" (a long cloak) and "*iqal*" (a white head scarf), which are traditional Arabic clothing. The text is accompanied by a photograph showing the travelers – Western in clothes and appearance – on the back of camels, accompanied by a Bedouin guide who is leading the camels and carrying a shepherd's staff.

The presentation in texts used to teach EFL of Israeli Jews as modern and Arabs as primitive traditionalist outsiders is fundamentally ideological, and definitely manipulative. One practice used in English textbooks is to use the term "Bedouin" to implicitly refer to the Palestinian Arab minority. Palestinian Arabs, however, are not synonymous with Bedouins who live in the desert and guide tourists on their camels. Bedouins, like Palestinian Muslims, Christians and Druze, form part of this ethnic minority referred to as Palestinian Arabs who live in Israel, or sometimes as "1948 Arabs". The terms "Arab" or "Arabic" are rarely used in English textbooks, and the Palestinian Arab minority is generally referred to using the term "Bedouin". As previously stated, the choice of words may express an ideological or political statement. My claim is that such a presentation may imprint a stereotypical image of an Arab on learners' minds. Numerous studies involving Western images of Arabs have revealed "a strong anti-Arab bias as reflected in the public's negative stereotypes of Arabs – their society, culture and institutions".³ These stereotypes may create a negative attitude towards the Palestinian Arab minority which deserves to be more fairly represented in English textbooks. This by no means suggests that Bedouins are not worthy of representing the Palestinian Arab minority; but presenting them as the sole representatives – without mentioning the other groups who form this population – is definitely inadequate. Furthermore, a large number of

1. Van Dijk, p. 373

2. Dobkins, J. (2008). *Building Blocks*. Eric Cohen Publishing, p. 10.

3. Hamada, p. 7

Bedouins in Israel live in cities and have a modern, “Westernized” lifestyle. Texts that appear in schoolbooks should also deal with those members of the Palestinian Arab minority who hold high academic and social positions. Whether less or more educated, having modern or traditional lifestyle – all representations should come from a stance of dignity and equal rights. Since they are meant to promote the notion of accepting the “other”, textbooks must refrain from presenting them in a distorted way. Thus it is our educational duty – as English teachers – to supply our students with the missing information when we feel that the text is not presenting the “other” fairly.

It is also imperative to pay attention to the use of the passive or active voice when referring to the other. For example, some texts describe minority group members using the passive voice. According to Fairclough,

Every clause is multifunctional, and so every clause is a combination of ideational, interpersonal (identity and relational), and textual meanings. People make choices about the design and structure of their clauses which amount to choices about how to signify (and construct) social identities, social relationships, and knowledge and belief.⁴

As for the use of the passive clause, Fairclough states that the passive can be used when “the agent is judged irrelevant or perhaps in order to leave agency - and hence responsibility - vague”.⁵

Members of minorities are sometimes presented in course books as motivating examples of people who have managed to succeed despite the difficulties they face in life. Such characters – whether African-Americans, Arabs, Indians, Ethiopians or other minority groups – are depicted in the passive voice, thus emphasizing that their success was determined by another explicitly (or implicitly mentioned) agent – usually American, British or European – who intervened, and changed the course of their destiny. On the other hand, inspiring stories about people who originated from similar conditions but are members of the prevailing majority are depicted in the active voice, as agents of their own change. An example of such a distinction may be found in an English textbook called *Results for 4 points*, in which two juxtaposed texts describe two teenagers who have overcome failure. The first character is Ryan, a black dropout from Britain, who is explicitly referred to in the text as a minority child; the second is Liz, a white homeless teenager from New York. Ryan is depicted as follows:

As part of a remarkable social experiment, Ryan Williams, a black teenage dropout, was placed in one of Britain’s top boarding schools to see how he would cope...Ryan excelled.

*It wasn’t always so...he might easily have ended up in jail. Then fate intervened. Ryan’s mother was approached by Pepper Productions, a British television company, and was asked if her son could take part in a TV series called *Second Chance*.*

What this demonstrates is that in the right environment, children’s lives can be changed.⁶

It could be fairly inferred, based on the extract above, that Ryan’s success was determined by someone else’s initiative (Pepper Productions), and that he was accepted to one of Britain’s top schools because somebody else chose it to be so, and not due to his or his mother’s resourcefulness. Only then did he manage to succeed. Thus Ryan’s excellence was determined by an outside force, namely Pepper Productions, which gave him the opportunity to excel, assigning the boy himself a passive role.

4. Fairclough, p. 76.

5. Ibid.

6. Cohen et al, (2007). *Results for 4 Points*. Eric Cohen Publishing, p. 106.

As opposed to Ryan's passive representation, Liz Murray, a white New Yorker who was also doomed to failure, is described in the active voice, as demonstrated by the following excerpt:

...Liz Murray went from living on the streets of New York City to winning a scholarship to Harvard University. (...)She had dropped out of school and was living on the streets; sleeping in subways...Liz had always imagined having a better life. With her mother gone, she began to realize that it was up to her. "I got the sense that my life was in my own hands...that at the end of the day, whatever I did or did not do with my life would stick to me...so I went back to school."¹

The intense succession of active verbs in this excerpt depicts Liz as an energetic, motivated, and self-determined young woman who is moved by inner forces and is not dependent upon external ones. Throughout the text, Liz's decisions are unaffected by anything but herself, and her will to change the status quo. While Ryan is referred to as a "black dropout," her decision to drop out of school was made by her, as is her decision to go back to school and resume her education. Ryan, as mentioned earlier, "was placed" back in school after his mother was "approached" by Pepper Productions.

These two examples illustrate how a writer's choice of certain grammatical features (i.e. active or passive voice) may reflect underlying assumptions regarding the characteristics of certain religious, ethnic, disabled, gendered, or culturally different groups. Thus choosing grammatical forms may affect readers' attitudes and ideological positions, and function as a tool to maintain or create stereotypes and prejudices concerning the "other". In other words, the use of certain linguistic devices may perpetuate stereotypes about blacks being potential criminals, a menace to society, less able to initiate positive and constructive changes in their lives. Therefore, they must depend on the intervention of "good-hearted" white people who are "always prepared" to offer them "the right environment" so that every "Black" child's life — like Ryan's — "can be changed".²

A final example of how minorities are represented in school books was identified in a book called *Zoom*.³ The text discusses the topic of making friends, and opens with the following statement: "It is often more interesting to meet people who are different from us". The text is accompanied by a photo of a young, dark-skinned (maybe Ethiopian) girl. In order to encourage students to think about how they should relate to the black minority, the following question is asked:

"How do you feel when you meet someone who is different? Would you feel superior?"

The question may have been formed with good intentions, but inserting the follow-up question "Would you feel superior?" could lead students to conclude that "superior" is what they should feel. The lexical choice of "superior" may be interpreted according to Fairclough as "ideological" and even more severely, as racist. In order to make this interactive exercise anti-racist, the second part of the question should be omitted. Teachers could then elicit students' feelings about others that they formulate freely without any direction on the part of the teacher or the book. Negative feelings about Ethiopians or other people who are "different" might well emerge, but then they can be dealt with by trying to emphasize the common, humanistic characteristics of all people. Anti-racist teaching might involve expressing negative and hostile feelings about others, but with the aim of exchanging these negative feelings and attitudes for positive ones. However, when these negative feelings are encouraged, deliberately or otherwise, in authorized textbooks, it is necessary to be alert and prepared to offer a positive alternative.

1. Cohen et al, p. 113.

2. Cf. the above quote from Cohen et al. (2007).

3. Maor & Zir (2009). *Zoom*. University Publishing Press.

In short, what we need is a more positive representation of the “other”, so that students will refrain from formulating stereotypes. We can do this by paying extra attention to the texts we teach and by remedying any distortion of the image of the “other” that may surface from the reading of certain narratives.

The Cultural Politics of English

“When someone with the authority of a teacher, say, describes the world and you are not in it, there is a moment of psychic disequilibrium as if you looked into a mirror and saw nothing.”

Adrienne Rich

“To speak means to be in a position to use a certain syntax, to grasp the morphology of this or that language, but it means above all to assume a culture, to support the weight of a civilization.”

Fanon, 1967

I have already pointed out the importance of culture in teaching English as a Foreign Language; in fact, “language and culture, it could be said, represent two sides of the same coin”.⁴ Nault bases his observations regarding the relationship between language and culture on the work of numerous authors (e.g. Bhabha, Buttjes, Hinkel, Jiang, Kramsch, and Witherspoon) and states:

The manner in which individuals express and interpret messages in their own and other languages is heavily influenced by their cultural backgrounds. This language/culture link has great significance for language education, for if learners are to become truly proficient in their target language, it stands to reason they must be familiar with that language’s culture.⁵

However, because of the globalization of English, it is challenging to determine which culture English is mostly associated with. In our postmodern world, English is no longer the single asset of one or two countries; rather, new forms of English are being used in countries all over the globe. The English curriculum in Israel acknowledges the fact that English is “the major language in the world, with 350,000,000 native speakers, another 350,000,000 second language speakers, and 100,000,000 fluent foreign language speakers” and states:

Literature written in English is no longer the sole possession of one or two nations, but is shared by a great number of first- and second-language speakers throughout the world. This broadens the freedom for course book writers and teachers to choose the specific works to be read in class. It also recognizes that culture includes a variety of products such as theater, music, film, traditions and symbols.⁶

As a result, English teachers and curriculum developers are encouraged to expose English learners to various cultures in order to promote cultural awareness and

4. NNault, D. (2006). “Going Global: Rethinking Culture Teaching in ELT Contexts.” *Language, Culture and Curriculum*, Vol. 19, No. 3, pp. 314-328.

5. Nault, p. 314.

6. The English Curriculum (2000).

international understanding. Presenting other people's culture through talking about their music, films, and symbols ensures learning about it without referring to political or ideological issues. Thus, it is possible to present Eastern cultures or Arab culture by focusing on music, filmmaking, literature, cuisine and symbols. For example, when discussing music, students could be made aware of the enormous influence Eastern Arabic music has had on the world by means of great Arab musicians and singers such as Om Kulthoum, Fairuz, Fared Alatrash and other great artists. Students need to understand that Arab culture can be discussed beyond the context of the Israeli-Arab conflict. This could result in better, more humanistic cultural awareness, and unbiased international understanding.

It is important to draw English teachers' attention to the fact that "research in language acquisition and cognitive development confirms that a thorough grounding in ones' first language and culture enhances the ability to acquire other languages, literacies, and knowledge".¹ Currently, there is a growing body of literature stemming from the analysis of learners' needs in a student-centered context that emphasizes the significance of their native culture.² Furthermore, the use of students' own prior experiences is encouraged in order to facilitate effective L2 learning.³ According to Shin et al.:

Learners' cultures and experiences, therefore, need to be validated within the teaching materials and instructional practices used [...] Textbook writers and material developers should take this variability into account and help learners to utilize their own life experiences in order to facilitate their identification with different varieties of English and their associated cultures.⁴

Therefore, special attention must be paid to the way culture is introduced in these textbooks. Although most of us are dependent to a large extent on the textbooks we use in classrooms, we are also "invited" by *the English curriculum* to "feel free" to choose the materials we use in class. We must also be more critical about the books we use, and the manner in which they address human diversity.

Every teacher who is committed to anti-racist education must ask the questions I have already posed in this kit, namely:

- To what extent are other cultures adequately represented?
- Are these representations stereotypical, prejudiced or biased?
- Do texts involving other cultures convey fair/unfair and positive/negative messages about the other?
- Do such texts arouse negative feelings such as superiority, resentment, ridicule, etc.?
- Is the representation of significant cultures in certain contexts ignored/absent?
- Do the texts about other cultures make use of linguistic devices that may be ideologically motivated?

From Theory to Practice

"We must learn to live together as brothers or perish together as fools."

Martin Luther King, Jr.

1. Canagarajah, A.S. (1999). *Resisting Linguistic Imperialism in English Teaching*. Oxford: Oxford University Press.
2. Shin, J., Z. Eslami & W.-C. Chen. (2011). "Presentation of local and international culture in current international English-language teaching textbooks." *Language, Culture and Curriculum*, Vol. 24, No. 3, November, 253-268.
3. Alptekin, C. (2002). "Towards intercultural communicative competence in ELT." *ELT Journal*, 56(1), 57-64.
4. Shin, et al. (2011)

The ideas, general suggestions and lesson plans presented in the present chapter are all based on the assumption that the language used in the EFL classroom plays a major role in constructing, shaping or reshaping ideological attitudes about the other. Furthermore, it could play an active role in diminishing stereotypes and prejudices about various “others” that are numbered among language learners. Since English teaching has been perceived – by both formulators of the English national curriculum, and a large number of English teachers – as an opportunity for teaching multiculturalism and universal values, the teaching of anti-racism should definitely be integrated into this pedagogical framework.

Suggested Lesson Plans for Elementary Schools or Junior High Schools

An important consideration

Since teachers use different textbooks, it might be difficult to choose a particular chapter in which to integrate the teaching of antiracist values. Furthermore, students' English level will vary from one class – or school – to another.

Therefore, English teachers are advised to integrate the following suggestions according to their relevance to the thematic topics presented in their textbooks or independently of them, – i.e., whenever integrating a lesson about “accepting the other” appears relevant.

Objective of activity:

- making students aware of the importance of getting to know those who are different/strangers
- how getting to know others well could positively affect our feelings towards them
- discussing our own identity versus that of others and how this affects us
- using comparative adjectives (more or less) and “er/ more” forms

Lesson Plan 1: Accepting the Other

Class: 4th to 6th grade (depending on class level)

Theme: Encouraging friendship and getting to know others

Materials: a song: The More We Get Together, a worksheet

Duration: One to two lessons

The More We Get Together

The more we get together, together, together

The more we get together

The happier we'll be

'Cause my friends are your friends

And your friends are my friends

Q: Why do you feel happy when you're with your friends?

Ex.: More or less?

1. The _____ homework, the happier we'll be.
2. The _____ money, the richer we'll be.
3. The _____ food, the fatter we'll be.
4. The _____ songs, the quieter we'll be.
5. The _____ sugar, the sweeter will be.
6. The _____ nature, the uglier it will be.
7. The _____ we know English, the better!

Task: Think about things you want more and others you want less in your life. Make sure you tell us why!

Objective of activity:

- teaching students about a human being's responsibility towards his fellow man regardless of his/her nationality/ color/ language/ race/ etc.
- learning about other countries/ nationalities and/or natural disasters
- teaching the present progressive.

Lesson Plan 2: Accepting the other

Class: 6th to 8th grade (depending on class level)

Theme: A human being's responsibility towards his fellow man

Materials: The song We Are the World⁴¹, A follow-up worksheet.

Duration: Three to four lessons.

Getting-started activity:

Present the following statement to students:

“While some things may divide us, other things can unite us – even simple things like our love for ice cream.”

- Give more examples of things that can unite us.
- Write what the students say on the board.
- Have the students write these things in their notebooks under the heading: “Things that unite us”.

Discussion (after teaching the song and distributing the worksheet):

- What brings people together as friends?
- What kinds of behavior are really important if people are to remain friendly with one another?

Post-reading activity:

- Students can work in pairs to create booklets describing how people can live together in peace.
- Suggest that they use colored crayons to decorate their booklets and have them include “things that unite us” from the getting-started activity. Colors represent diversity! MESSAGE: Diversity is beautiful!

Questions

Use the following words in as many sentences as you can:

heed – certain – lend a hand – pretending – in vain – realize – lean on – obstacles – stumble on – rubble – common – bond – cabaret – citizens pitch in – will – amplify – multiply.

1. Find out where the participating artists come from.

2. Name the countries that were mentioned in the song.

3. The phrase “Nous se monde là” is not in English.

What language is it? _____ What does it mean? _____

4. Find the verbs in the present progressive form (am/is/are + V-ing).

41. Written by Michael Jackson and Lionel Richie (1985). Reference here is to the 2010 edition (25 for Haiti). For lyrics, cf. <http://www.azlyrics.com/lyrics/artistsforhaiti/wearetheworld25forhaiti.html>; For the official music video, cf. <http://youtu.be/Glny4jSciVI>

Objective of activity:

- Teaching students to be aware of those who go against the mainstream and think differently;
- Exposing students to uses of Shakespearean English vocabulary and grammar.
- Exposing students to cultural aspects of Britain: tower, king politics, etc. (from the domain of appreciating literature, language and culture)

Lesson Plan 3: Accepting the other

Class: 8th or 9th grade

Theme: Accepting people who think differently

Materials: The poem "To his son Benedict from the Tower of London" by John Hoskyns (1614), A follow-up worksheet

Duration: Two to three lessons

Discussion: (after explaining the poem and handing out the worksheet)

- Do we all share the same opinion about things, people or ideas?
- How do you usually behave when someone disagrees with your opinion?
- How do other people behave when they disagree with your opinion?
- Say most of your class decides that they don't like a new pupil in class because she speaks a different language, but you think differently and like that girl. What would you do?

To His Son Benedict, from the Tower of London

By John Hoskyns

Sweet Benedict,
whilst thou art young,
And know'st not yet the use of tongue,
Keep it in thrall whilst thou art free:
Imprison it or it will thee.¹

Questions

1. What is the relationship between the poet and Benedict?

2. Why is the poet in the Tower of London?

3. Find a synonym for the following: thrall _____
thou _____ thee _____ art _____ whilst _____

4. What do you think of the poet's advice? _____

NOTE: The following lesson may take four to five lessons (depending on the class level) since the activities will be integrated into the teaching of a literary work.

1. Cf. <http://www.storyit.com/Classics/JustPoems/keptongue.htm>

Objectives of activity:

- Teaching the terms “stereotypes,” “prejudice” and “discrimination”;
- Placing the story Mr. Know-All in a deeper antiracist context through making the connection between stereotypes/prejudices and atrocities/genocides. This aims at teaching students the serious consequences that stereotypes may lead to other than simply misjudging people;
- Teaching or spiraling the HOTS (higher order thinking skill) of “making connections”.

Lesson Plan 4: Accepting the other – Part I.

Class: 10th, 11th, 12th, (4 or 5 point students studying for the literature matriculation exam)

Theme: Prejudice and stereotyping

Materials: The story Mr. Know-All by Somerset Maugham⁴³; Defining the terms “stereotypes,” “prejudice” and “discrimination”. (Teachers may wish to present these definitions using an overhead projector.)

Background:

The story *Mr. Know-All* deals with the way people judge the “other” based on stereotypes and prejudices, and how these stereotypes may cause us to hate certain people even before we get to know them. The story takes place on a ship in the middle of the Pacific Ocean during the time of the colonizing empire of Great Britain, and is told from the British narrator’s perspective. The main character is Mr. Kelada (referred to as Mr. Know-All) who is presented in the story as a Middle Eastern Levantine, to whom the narrator responds with great resentment and hatred at the first hearing of his name. The narrator expresses his prejudiced feeling towards Mr. Kelada at the very beginning of the story: “I was prepared to dislike Max Kelada before I knew him”. The conflict of the story is resolved when the narrator realizes that he has misjudged Mr. Kelada, who turns out to be sensitive, goodhearted, and a “true gentleman”. The message to be derived from reading this story is that we should not judge people based on preconceived ideas, and “never judge a book by its cover”.

Procedure:

1. First discussion: 5-10 minutes

- What are stereotypes?
- What is discrimination?

Students may give correct or incorrect answers. No corrections should be provided at this stage. The teacher simply writes down all the students’ answers under each heading on the board.

2. Writing task: 10-15 minutes

Have your students write their reactions to the following statement (use any way you choose to present it):

All teenagers are lazy and irresponsible. They can’t discuss serious matters or be trusted with important tasks.

Teachers may of course come up with any other statement that is a gross generalization, but they should avoid those that could cause controversy at this point.

Desired objectives:

- discussing a form of discrimination;
- bringing students together (especially if there is disagreement in the class).

2. Maugham, W. Somerset, “Mr. Know-All”, *Collected Short Stories: Volume One* (1951). London: William Heinemann Ltd.; pp. 317-322

QUESTIONS:

- How do you feel when you hear people say that all teenagers are lazy, irresponsible or shallow? _____
- Do you think such attitudes limit you as a young person? Do they influence the way other people relate to you? in what way might it influence you? _____

The teacher collects the written tasks.

3. Teaching the terms "stereotype" and "prejudice" (10-15 minutes)

The teacher facilitates a discussion by eliciting students' responses and then asking questions such as:

- Is this statement true?
- What causes some people to form these ideas? (Possible answers: the media, stories, movies, songs, knowing teenagers who are like that...)
- What do we call the idea or image people have of others before they get to know them?

Answer: STEREOTYPE.

Definition (according to the Oxford Dictionary): "a widely held but fixed and oversimplified image or idea of a particular type of person or thing"

Example: A stereotype of "a woman as a caregiver".

Ask students to give other examples of stereotypes.

If the class level is high, you might wish to discuss the etymological origins of the word "stereotype" by telling students that it comes from the French. In that case, create a timeline using the online Etymological Dictionary:

1798	1817	1850	1817
"Method of printing from a plate", from French stéréotype (adj.), "printed by means of a solid plate or type", from Greek stereos "solid" + French type "type".	Meaning "a stereotype plate".	The first recorded instance of the meaning "image perpetuated (kept) without change".	The recorded meaning "preconceived and oversimplified notion of characteristics typical of a person or group".

What do we call it when people form an opinion about someone before getting to know him?

Answer: pre – judging OR PREJUDICE

The teacher sums up the lesson by reviewing what was discussed and gives the students the following task for the next lesson:

1. Describe a time when you felt discriminated against? _____
2. Describe a time when you held a prejudice against someone else? _____

If the students do not wish to answer the questions about themselves, they should be given the opportunity to describe the personal experiences of someone else they know.

Lesson Plan 4: Accepting the other – Part II:

1. Discussing students' personal stories and teaching the correct uses of the term "discriminate" (10-15 minutes)

The teacher facilitates a discussion by having students read out their experiences in class. Students may use the terms "discriminate"/ "discriminated"/ "discriminate against" incorrectly.

Teach the students how to use these forms correctly:

- "We discriminate against other people" and NOT "discriminate other people".
- "We experience discrimination (ourselves)" OR "We are discriminated against" (the passive form).

2. Follow-up discussion (10-15 minutes)

Encourage more students to share their experiences and correct any mistakes concerning the use of the terms "discriminate against" and "experience discrimination".

In order to encourage students to share a personal experience, you may wish to do the same.

For example:

I was driving my car the other day when suddenly the man driving behind me passed my car, opened the window and shouted: "Can't you drive any faster, lady!" followed by "Women should not drive!" What this man did not apparently notice was that I was driving behind a police car.

Explain this incident thus: "I experienced discrimination because I was a woman" OR "I was discriminated against because I was a woman".

Summarize this example: Some men may have prejudices about women drivers, and that may violate women's rights.

3. Towards making the connection (15 minutes [continued in the following lesson])

Introduce the HOTS of "making connections". (You may wish to teach this HOTS according to the various methodological options offered in The Teacher's Handbook – published by the Ministry of Education – for integrating HOTS into the teaching of literature).

Tell students that when we judge people and/or label them based on their gender, race, ethnicity, abilities, country of origin, sexual preference, or any other distinctive feature, then WE ARE DISCRIMINATING AGAINST THESE PEOPLE.

Assignment for the next lesson: Ask students to read the notes you presented about the story *Mr. Know-All*. Divide the class into groups and ask each one to present information on one of the following topics:

- discrimination against Afro-Americans during different periods of American history.
- the Holocaust and Nazi ideology
- the Armenian Genocide
- the Sabra and Shateela Massacre
- legal inequality against women throughout European history

Teachers may choose other atrocities that were committed against humanity throughout history based on discrimination. They should choose whatever topic they feel comfortable with.

Lesson Plan 4: Accepting the other – Part III:

Group work: Studying forms of discrimination (10-15 minutes)

Have the students sit in the groups that were formed in the last lesson. Give each group the following chart. Tell them that at the end of the activity, each group is going to present its findings.

The Incident Discussed:		
1.	The discrimination was done by:	
2.	The people discriminated against were:	
3.	The discrimination was based on: (choose the correct feature)	race color gender religion national origin country of origin other
4.	The stereotype about the people discriminated against:	
5.	The number of people who died:	

Discussing the Implications of Discrimination (5-10 minutes)

Through discussing the different forms of discrimination and how it may lead to disastrous consequences, students should understand the dangers inherent in it. Explain that:

- Stereotypical thinking is a form of DISCRIMINATION.
- Prejudicial thinking is a form of DISCRIMINATION.
- Differentiating people based on race, color, ethnicity, gender, disability, country of origin, or any other feature, is also a form of DISCRIMINATION.

THEN:

The teacher states:

We have all agreed that DISCRIMINATION is dangerous and may lead to disastrous

outcomes. Therefore, if we have stereotypes or prejudices about the OTHER who is different, we must be aware that they may lead to undesired and catastrophic results, just as history proves.

Integrating the story: (while teaching “Mr. Know-All”)

Ideas:

- Have students find and write down sentences that show the stereotypes British people held about Middle Easterners during the British colonial period.

For example, presenting Mr. Kelada as a typical Levantine: His appearance and behavior are Middle Eastern in the sense that they are informal and outspoken, as opposed to the British, who are reserved.

Although students realize at the end of the story that these stereotypes are incorrect in judging Mr. Kelada’s true personality, the teacher must emphasize that perpetuating these stereotypes about Middle Easterners is unethical. We need to be aware that some students, who might have some anti-Arab attitudes, may sympathize with the narrator and support his prejudiced attitude towards Mr. Kelada. Some of the descriptions the narrator gave of Mr. Kelada depicted his possessions as dirty. Teachers need to be aware that when talking about labeling a Middle Easterner as “dirty” (even if criticized) may perpetuate certain images students have of these people.⁴⁴

- Compare and contrast the outcome of stereotypical thinking in the story “Mr. Know-All” to the outcomes of stereotypical and racist thinking in the atrocities discussed earlier.

Objective: To make students consider the implications of stereotypical thinking. In the story, the outcome was that the narrator realized that Mr. Kelada was a true gentleman who was ready to sacrifice his reputation in order to save Mrs. Ramsay’s marriage.

However, the incidents discussed - such as the Holocaust, black slavery, the Armenian genocide, or the Sabra and Shateela Massacre - resulted in colossal human catastrophes.

Winding up the “Accepting the other” activity:

Introduce students to a simplified summary of the Universal Declaration of Human Rights. The following version is recommended since it is formulated in the first person plural pronoun “we”. The message is that WE are all human beings and all have the same human rights, regardless of the other features that may give us a different identity.

1. We are all born free and equal. We all have our own thoughts and ideas. We should all be treated in the same way.
2. Don’t discriminate. These rights belong to everybody, whatever our differences.
3. We all have the right to life, and to live in freedom and safety.
4. Nobody has the right to enslave us. We cannot make anyone our slave.
5. Nobody has any right to hurt us or to torture us.
6. You have rights, no matter where you go. I am a person, just like you!
7. We’re all equal in the eyes of the law. The law is the same for everyone. It must treat us all fairly.

<http://www.youthforhumanrights.org/what-are-human-rights/universal-declaration-of-human-rights/articles-1-15.html>



44. Cf. the first section

